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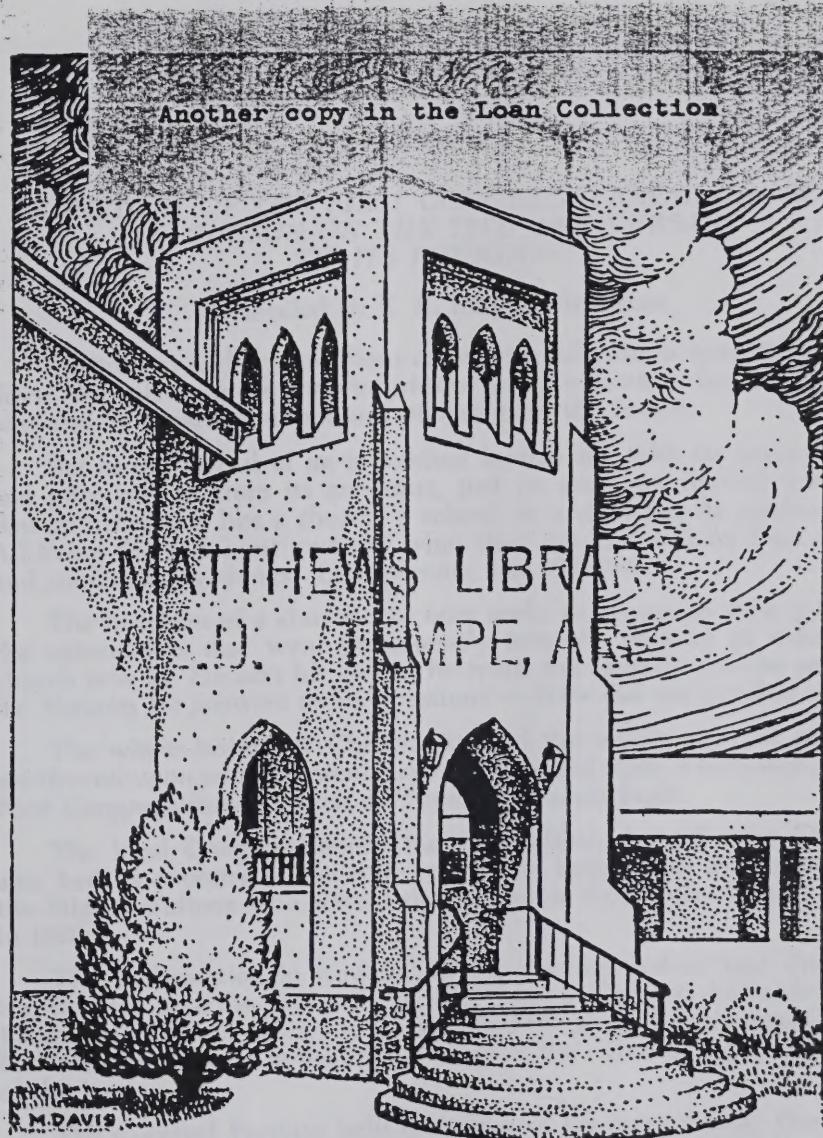


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A history of the First
Congregational Church ...

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FIRST CONGREGATIONAL CHURCH TUCSON, ARIZ.

1881



1956

A HISTORY OF THE FIRST CONGREGATIONAL CHURCH
OF TUCSON ON THE 75TH ANNIVERSARY
OF ITS FOUNDING

Compiled by E. R. RIESEN, Historian

Institutions and organizations as well as individuals have their birthdays. We celebrate the anniversaries of such beginnings by recalling the past and by dreaming about and planning for the future.

But as the thread of an individual human life with its many talents and gifts springs from its ancestors, just so must we remind ourselves that an institution like a church, a school, or a state has its predecessors. All living things inherit much of what they are and will be from earlier and similar living things. Like parents, like children.

The historian of a church like ours seeks to expose to view a few of the antecedents that went prominently into the making of what that church now is. He asks his elders, he reads the records, and he searches the libraries for answers to his questions — How did we get that way?

The whole history of Christianity and the whole story of religions are the soil upon which present-day churches and upon which this present First Congregational Church of Tucson has been built.

The local Congregational Church, established in Tucson 75 years ago, had its ancestry in the convictions and beliefs and in the hopes of the Pilgrim Fathers who settled the village of Plymouth, Massachusetts, in 1620.

The Reformation in England in the century before had discarded the dictates and the authority of the Roman Catholic hierarchy. The Established Church of England, also called the English Episcopal Church, had been set up there in the 16th century as the national approved church of the land.

The so-called Puritans held that reforms far more drastic than those of the Established Church under the English Queen should have been undertaken. Romanism was still too much in evidence in creed, in ritual and in organization. The Puritans were called by that name because they wished to purify but not to withdraw from the English Church. Other dissenters who wanted to carry Protestantism farther believed it necessary to break away entirely from the King's Church and from the Archbishop of Canterbury, in order to set up their own *more democratic* Christian church. They were called "Separatists" because they advocated independence of each local congregation with freedom to determine their own leadership, their own forms of worship, as well as their own creed according to their personal interpretation of the Bible.

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The National Church could not tolerate such individualistic separatism and persecuted these so-called "sects" which declared that Christ must control the worship of believers in each local congregation. Hence their name — Congregationalists.

In 1581 Robert Browne with a group of followers, having been persecuted by the Church of England, went in exile to Holland. Their organization failed. Soon after another separatist group under John Robinson also fled to Holland and in 1620 they came on the historic Mayflower to America. These are the Pilgrim Fathers who founded the first Congregational Church on American soil at Plymouth, Massachusetts.

The Puritan settlers in New England later adopted the Presbyterian form, the Pilgrim Fathers the still more individualistic congregational form of government. By 1640 the Congregationalists in New England had organized 33 churches and became officially recognized as the controlling group.

The severe exclusiveness which followed was overcome after the Revolution and other denominations, as well as Congregational churches, were established everywhere in the country from Boston westward to New York, to Ohio, to Kansas, to the Rocky Mountains and all the way to the Pacific Coast.

The story of the migration of the Puritans and the Pilgrims to America can tell us much about the spirit of our church. What critical circumstances and what hopes for the good life induced our New England forefathers to quit England? Surely nothing of minor importance could have driven them to so great an adventure.

In recent years it has been the fashion of materialistic historians to put down the great migration, with its unbelievable hardships, to economic causes. The Puritans, it has been held, mainly wanted to better themselves in worldly ways. Was it the religious wars of Charles I of England with oppressive military service, was it the exorbitant taxes of spendthrift Kings, was it the long series of crop failures and famine caused by many seasons of wretched weather conditions, was it the frightful plague which decimated the population of the cities, or was it all of these conditions combined that led the Puritans to seek a brighter home in America?

The modern historian, Allen French of Boston and Concord, has thoroughly canvassed the old ground and comes to the conclusion that economic pressures played an important part in leading the Puritans and the Pilgrim Fathers to come to the New World. But his almost passionate conviction is that the religious motives were dominant. He goes further to say that modern historians generally, like modern society, have lost any valid sense of the religious elevation and zeal which filled the spirits of the Puritan and Pilgrim Fathers on these bleak New England shores.

Surely when members of present day churches in the Southwest survey the story of the pioneers in the establishment of the churches here, it becomes evident that monetary or materialistic motives as the dominant drives are entirely inadequate to account for the efforts put forth. These

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pioneers brought with them many interests, many precious legacies from their homelands which had to do with the good life as they had known it before they arrived in these Sonoran desert regions. To cultivate these for their own personal needs and to pass them on to their neighbors and especially to their children became for them a compelling purpose and an irresistible aim in life.

A long-time resident of Tucson, Mrs. Clara Fish Roberts, has under date of November 29, 1927, recorded recollections of her own and reminiscences of her mother that illuminate the conditions which immigrant protestants found in Tucson before any non-Catholic churches were established here. Referring to the years just before 1875, Mrs. Roberts records, "When my mother, Maria Wakefield, later Mrs. Edward N. Fish, came to Tucson, there was no place of worship for protestants. There was nothing to mark the Sabbath from any other day of the week." She continues, "When my mother and Miss Harriet Bolton arrived in Tucson to take charge of the Public schools, there were only three American women in town, but before another year passed a few others came, among them Miss Annie Hughes, Miss Mary D. Nesmith and a little later Mrs. C. H. Lord. Feeling the lack of religious influence and the need for some expression of their religious ideals, especially that of sabbath observance, acting on the suggestion of Miss Wakefield, a small group met in the school house Sunday afternoons where a song service was held, Miss Nesmith leading in the singing and Mrs. C. H. Lord presiding at the tiny melodian that someone had donated. Miss Annie Hughes described the first Sunday School: "Shortly after my arrival by brother Sam said to me, 'Here are these children (his and others) getting no religious training. I want you to start a Sunday School.' So on Sundays she would gather all that would come into a room in her brother's home and taught them the simple stories of the Bible."

It appears that from these small, non-sectarian beginnings there developed in the community a strong desire for an organized church.

BEGINNINGS IN ARIZONA

The beginnings of the First Congregational Church in Tucson are closely linked with several other early organizations of Protestantism in this community. It has been claimed that the Congregational Church was the first Protestant Church in Southern Arizona. A little investigation of the records, however, shows clearly that the church building used by our Congregational Church from the time of its organization in 1881 until 1916 was the first Protestant *church building* in Tucson. It was constructed in 1878-'79 by the Presbyterians and abandoned by them prior to the fall of 1881. Thus it is true that the First Congregational Church of Tucson occupied the first Protestant Church building in the city, located at Court House Plaza, but was not the first Protestant Church organization in Southern Arizona.

The story of the banding together of pioneer members from various denominations under the leadership of Rev. J. E. Anderson, a Presbyterian missionary organizer who was sent here by the Colorado Presbytery, is a bit of pre-history for all later Protestant Churches in Tucson.



May 30, 1915 After the last service
in the old Congregational Church building.
Site of the City Hall now being east.
Presented by Albert Buehman.

It includes what seems to have been a rather adventurous plan of a Community Church program with inner organizational and leadership problems as well as with financial difficulties.

It appears that after nearly two years under the leadership of the youthful and energetic Rev. Anderson, during which time the religious activities of the Protestants in Tucson were held in the little old Court House across from the Plaza, previously used as a City Hall, sufficient enthusiasm had been generated to begin the construction of the Presbyterian Church building at the spot where later, about 1916, the present City Hall was built. The ceremony of the laying of the cornerstone is recorded as having taken place on June 13, 1878.

Mrs. Clara Fish Roberts records: ". . . the combined and untiring efforts of the entire Protestant population culminated in the building and dedication of this church under the sponsorship of the Presbyterian Society." She goes on to say, "strangely enough, this organization did not thrive, but prior to the fall of 1881 had disintegrated into the several denominations to which its supporters originally belonged."

From the local newspaper records we gather the following dates for the organization of the early churches in our city. The Presbyterian Mission Church in the winter of 1875; The Methodist Episcopal Church organized in October 1879; the Baptist in April 1881; the "Congregational Church of Christ" in November 1881; and the Episcopal in September 1882. The Roman Catholic Church established its religious center much earlier in the Old San Augustin near our Mexican "La Placita" and the present Greyhound Bus Station.

The earliest story of Christian missionaries in Arizona tells much about the holy zeal and in many cases the martyrdom of devoted men in the cause of the Cross. Dr. F. C. Lockwood, in his book, "Pioneer Days in Arizona," speaks of Fray Marcos as the first Christian priest to set foot in Arizona. That was in the summer of 1539, some eighty years earlier than the landing of the Pilgrims at Plymouth, Massachusetts. "Fray Marcos was not at that time so much a missionary as an emissary," says Dr. Lockwood, and continues, "The Indians did bring their sick to him, hoping that he would cure them, but he could only bless them and permit them to touch his friar's robe. He did read the Gospel to them and attempted to acquaint them with the simplest forms of Christian worship, especially impressing upon them the meaning of the Cross. The Indians took eager notice of the way he made the sign of the Cross every time he saluted them. It came to be for them an emblem of peace, and they began fashioning small crosses for themselves." The most famous churchman in Early Arizona was, of course, the beloved Jesuit Father Kino who established the San Xavier Mission ten miles south of Tucson. There, even today, the Indians of that vicinity are served and it has become a shrine and a tourist attraction of the region.

But let us return to the disintegration of the original group of Protestants, who built the Presbyterian Mission Church at Court House Plaza. It is recorded that the attractive adobe building with a number of traditional gothic features, and constructed at such great sacrifice was

abandoned by the Presbyterian organization in 1880 to be used briefly for kindergarten purposes by Miss Morehouse, later Mrs. Henry Buehman. Clara Fish Roberts records that "I was one of those kindergarten pupils." About that time there seems to have been a plan under way to purchase this church and to convert it into a dance and gambling hall. But that plan was defeated when the Congregational people, in 1881, came into control of the property and rededicated it to strictly church purposes.

It is the impression of the present "historian," based on nearly forty years of personal observation that the membership at any one time, at least during the second half of the Church's existence in Tucson, has in large proportions come from non-Congregational denominations. Unitarians and Friends have found a church home here which welcomed theological beliefs almost as liberal as their own. Presbyterians, Methodists, Baptists and many others, even Roman Catholics, who were restive under the more rigid doctrinal positions of their former sectarian denominations "back home," have found the less creedally and less ritually bound practices of our church congenial and helpful. The pioneering spirit of most people who have come west to live may account for much of this crossing over into new denominational connections.

One may suppose, however, that most of the early membership of this Congregation had held similar church connections "back home." They were eager to join with other protestants in establishing the Community "Presbyterian Mission Church" in 1875, but when that body disintegrated some five years later, a small group of nine individuals from the forty plus American families then in Tucson, joined together as the "Charter Members" of the First Congregational Church of Tucson.

The list of these charter members, who formally organized this church on November 20, 1881, seventy-five years ago today, has been sedulously preserved in our archives. They are:

Estella M. Buehman (nee Morehouse)
Charles E. Dailey
Louise M. Dailey
Mattie E. Davis
Mary J. Hall
Sarah B. Stiles
Theodore L. Stiles
Mary L. Williams (nee Tenney)
Adolph G. Buttner



Mrs. Buehman

Not very much information about the outward careers nor of the spiritual qualities of these courageous and devoted organizers of this church is recorded in our scattered records.

Of Estella E. Morehouse Buehman, the last surviving member at the time of her death in 1916, we learn that she came to Tucson in 1880. She had studied primary school methods in the East and came to Globe-Miami to join a brother. The intense summer heat there made reports about Tucson, situated on the banks of the Santa Cruz, so inviting that she journeyed by train and by mule-back to our "green valley" to be-

come a permanent resident here. She founded Arizona's first kindergarten here as stated above. In 1882 she was married to Henry Buehman. Their son, Albert Buehman, for many years operated a high-class photographer's studio in Tucson, following in the footsteps of his father who founded the business in 1874. Our Buehman Chapel with its furnishings is a gift of Mr. Albert Buehman, the son of this devoted charter member of our church.

Of Adolph G. Buttner, we learn that he was German born and came to Tucson in 1866, having served time for desertion of the U. S. Army. Having been mustered out of service and settled in our city, he became the honored Chief of Police in 1881. His residence is recorded as 505 North Stone Ave., and his funeral in 1885 was "one of the city's largest."

Our archives indicate that these pioneers in our church shared many of the hardships and dangers of the frontier life in the Southwest. It seems that even Indian attacks were not unknown to them. Of the inner life and spiritual qualities that constitute the essence of the religious life of any church group very little is told in the records that have been preserved. Surely such deeds as the founding and the preservation of a church organization with its many activities, the gathering and administration of the material means to build and maintain the church plant with its varied physical equipment,—all this speaks eloquently of powerful interests and motives that must be attributed to the founders. Their expression in words and their record in the Church's archives was evidently not deemed essential. Yet on occasions like anniversary celebrations we should remind ourselves of the presence of such motivation deep down beneath the surface of the visible and tangible characteristics and events in a religious community.

Thus we of the church's membership of 1956 can only guess at the driving spirit in the early beginnings and in the stresses and strains of this group of nine members abandoning, or being abandoned by, those of the other Protestant persuasion who had five years earlier banded together to establish the Presbyterian Community Mission Church. While we do not know the denominational backgrounds and loyalties of these nine members, we may assume that the greater part of them had definite attachments to Congregationalism. At any rate when these groups drew apart our little group of "Pilgrims" set to work in an effort to arrange for the purchase of the abandoned church property. By 1883, \$2,000.00 was raised locally and \$3,000.00 was borrowed from the Congregational Mission Board in New York to pay the \$5,000.00 agreed upon as the price of the Court House Plaza Presbyterian Mission Church property. This indebtedness to the New York office of the Mission Board was long forgotten and cleared only when thirty-five years later clear title was required to sell the property to the City of Tucson.

Records of the first decade are scanty but by 1895 the congregation had increased to ninety members. Sunday School was considered an essential activity always and by this time the following organized activities had been added: Christian Endeavor, a S. S. Temperance Board and a Chinese Sunday School.

Most of the ministers who came to serve as the spiritual leaders during the early years of our Church's existence remained here too short a time to establish consistent and enduring policies or programs of work, yet their inspiration and influence must have been effective, with a substantial congregation to carry on, since a stable and loyal church organization was obviously maintained. The list of our ministers and their years of service is given below:

Rev. L. B. Tenny.....	1881-1882
Rev. C. B. Sumner.....	1882-1884
Rev. H. Hammond Cole.....	1885-1891
Rev. C. B. Carlisle.....	1892-1893
Rev. Luther Reese.....	1893
Rev. David Francis.....	1894
Rev. L. A. Pettibone	1895
Rev. S. M. Freeland, D.D.....	1896
Rev. Joseph Bowron.....	1897-1902
Rev. Henry K. Booth.....	1902-1904
Rev. Howard Billman, Pres. U. of A.....	Interim Service
Rev. H. B. Long.....	1904-1908
Rev. Harry B. Roberts	1908-1913
Rev. C. T. Patchelli.....	1914
Rev. Arie Binkhorst.....	1915-1918
Rev. L. A. Stark.....	1918-1920
Rev. George A. Andrews, D.D.....	1920-1932
Rev. Harold H. Wright, Asst. Minister.....	1928-1929
Rev. Fred Niedringhaus Associate Minister	1929-1932
Minister	1932-1940
Rev. Richard A. Dawson.....	1940-1950
Rev. George C. Vance	1950
Rev. Richard Diede, Associate Minister.....	1955-1956
Rev. Arthur W. Swann, Director of Youth.....	1956
Rev. J. E. Robinson, Minister of Parish Visitation.....	1957

The average duration of the leadership of this score of ministers over these 75 years is four years, but only 50% of them remained more than two years. It is most fortunate for the stability and effectiveness of our church that the average period of service of the four most recent pastorates has been much longer. They average nine years. The most extended ministry in our entire history has been that of Dr. George A. Andrews, D.D., who came to us with a background of many years of experience in New England and remained here twelve years, until his death in 1932. Perhaps it was Dr. Andrews' forceful and tolerant character and personality even more than the length of his service which made him without question the most influential among our ministers up to his time. He was in great demand as a speaker in the Service Clubs and at innumerable conventions held in Southern Arizona. It was as a man among men especially that he affected the entire community for good. Within memory of some present members of this church all our ministers have been most fortunate choices by special pastoral committees and ultimately by congregational vote of the church. Their effec-



Rev. George A. Andrews



Rev. Fred Niedringhaus



Rev. Richard A. Dawson



Rev. George C. Vance

tiveness for good in the lives of individuals and in the life of the community is deeply appreciated by the church members they left behind.

Regarding the leadership of one of the early ministers we find the following brief memorandum. It indicates the possible power of the pastor's position even in our vaunted democratic polity.

"Reverend Joseph Bowron, our minister from 1897-1902, a fine preacher but an Englishman," the memorandum reads, "gave us a taste of his home government; ruling out the usual Church officers, he substituted a Church Committee, consisting of seven members, the pastor being one, whose conduct and duties were regulated by 39 Church rules. A conspicuous variation from our regular procedures was that the members of this Committee took charge of the Communion Service and transacted all business of the Church, thus constituting them a House of Lords, while the worshiping part of the Church formed the House of Commons. Meeting at the usual hour for the mid-week service, they would be dismissed, and going home would meet the House of Lords going up to transact the business of the Church. . . . This for five years, and then at a special meeting called for May 15, 1902, to confer with a committee of the Arizona Presbytery, concerning the organization of a new Presbyterian Church in Tucson, it was moved and carried that our Church would bid Godspeed to such members as felt it their duty to withdraw from us and unite with the Presbyterian Church. As a result of this action we lost at least 20 of our best working and financially able members, which loss we have never seemed to retrieve. . . . Our following pastor, Rev. Henry K. Booth, ignoring the need of the Church Committee, returned to its original democratic government according to Congregational polity. . . . At the present time (15 years later), all members of the House of Lords having gone to the Presbyterian Church or to Heaven, those left to struggle on are the rank and file of earnest workers for the upbuilding of the new Church."

OUR FORM OF WORSHIP

All Christian Churches observe certain rites and ceremonies, the methods of Christian worship, through which the moods and attitudes of religion are cultivated. The Society of Friends (Quakers) is perhaps the least ritualistic, while the High Church of England (Episcopal) the most ritualistic in Protestantism.

Emphasizing the subjective aspect of worship, as is done in Congregationalism, our church seeks, by its ceremonial to enhance, in its worshipers, the spirit of communion with their Maker and with Christ, His representative on earth.

The individualistic freedom in the Denomination permits a local church to adopt and develop those forms of worship which it finds consistent with New Testament teachings and most effective in the realization of its cause.

With slight variations according to the preferences of successive ministers and the availability of singers, a typical and rather uniform Sunday worship service has been maintained all these seventy-five years.

It has consisted of Organ Music, Congregational Singing, Choir and Solo Music, Pastoral Prayers, Scripture Readings by the minister and responsively by congregation and minister, Offertory, the Sermon, and the Benediction by the minister. The type of sermon preached by our different ministers has varied of course, with the interests and abilities of the men who occupied the pulpit as well as with the shifting climate of theological doctrine in American Protestantism.

The stress on social action of the Rauschenbusch era in the second and third decades of this century was reflected locally. The personal, the ethical, and the more evangelistic types of sermon have been emphasized at other times. The intense emotionalism of the revivalist type of preaching has very generally been avoided.

It would be fair to say that the helpfulness of the ministry of music has been deemed of very great importance throughout our history. The loyalty and devotion of all our musicians has been combined with excellent musicianship and cooperation with the pastor to enhance the spirit of each occasion of worship.

The monthly or quarterly Communion Service, i.e., the Lord's Supper, has been open to members and visitors alike. A symbolical rather than a literal or magical interpretation has always been placed upon the drinking of the (unfermented) wine and the breaking of the ceremonial bread. As in other Protestant Churches, baptism and the Lord's Supper are the two sacraments, also called ordinances, recognized as instituted by Christ. In contrast the Roman Catholic and the Eastern Church recognize seven sacraments; namely, baptism, confirmation, the Eucharist, penance, extreme unction, holy orders and matrimony.

OUR PROFESSION OF PRINCIPLES AND BELIEFS

In common with all other churches of the Congregational denomination, from the time of its beginning in the protestantism of the 16th Century until today, our First Congregational Church of Tucson has professed to be less rigidly bound by established ritual and creed than most other Protestant churches are.

The Kansas City Statement of Faith, adopted in convention by Congregational Churches in 1913, expresses this attitude when it says, "We believe in the freedom and responsibility of the individual soul, and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for counsel and cooperation in matters of common concern."

This position in the history of our Church is indicated by the changing formulation of our "Confession of Faith," our "Statements of Principle," or "Our Creed," as these have been published in our Church Bulletins from Sunday to Sunday and from decade to decade.

Examples of these statements are of interest today. Following our own forms are also presented creeds or summaries of beliefs as proclaimed by older religious bodies in our Hebrew-Christian heritage.

FIRST CONGREGATIONAL CHURCH OF TUCSON
CREED
(Adopted October 7, 1903)

We believe in Almighty God, the Creator and Ruler of the Universe, and in Jesus Christ His only Son, our Redeemer and Lord, and the revelation of the Fatherhood of God and the Brotherhood of Man that came through Him. We believe that the mission of the Church of Christ is to uplift and sanctify the whole life of all mankind, and we trust in the Holy Spirit to aid us in the development of true spiritual life in ourselves and in other men.

* * * * *

CONFESION OF FAITH
(Adopted Sept. 22, 1916, Rev. A. Binkhorst, Minister)
(The same as that adopted by the National Council of Congregational Churches of the United States of America)

"We believe in Good the Father, infinite in wisdom, goodness and love; and in Christ Jesus, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the Kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

* * * * *

CHURCH IDEAL
(Calendar Dec. 9, 1919, Lewis A. Stark, M.A., Minister)

"A sanctuary of the spirit; a friendly household; a training school for Christian character; a center of helpful service; a force for civic righteousness; a power for God throughout the world; and an unfailing spring of inner refreshment and strength, free to all who come."

* * * * *

FIRST CONGREGATIONAL CHURCH OF TUCSON
(Published in Church Bulletin, Jan. 8, 1922,
Rev. George A. Andrews, D.D., Pastor)

OUR PRINCIPLES:

Freedom of Thought; Union in Love; Comradeship in Service; Obedience to Christ.

OUR DECLARATION OF PURPOSE:

In the presence of God and these witnesses, I declare my purpose to be a disciple of Jesus Christ, to follow him according to the convictions of my own conscience, and to strive in my daily life to manifest the spirit of His Love and Service.

THE FELLOWSHIP OF CHURCH MEMBERSHIP is cordially offered to all who believe in our principles and who will unite with us in our declaration of purpose.

FIRST CONGREGATIONAL CHURCH OF TUCSON

George C. Vance, Minister, 1956

(As published in our Hymnal, 1956)

A CONFESSION OF FAITH

We believe in the fatherhood of God and in the brotherhood of Man. We believe that Christ is the Way and the Truth and the Life. We believe in the clean heart, the unworldly life and the service of love that Jesus taught and exemplified. We accept His spirit and His teachings and dedicate ourselves to His unfinished work. Amen.

(Written by the late Dr. Albert Wentworth Palmer, Past Moderator of Congregational Churches of America.)

For comparison with Beliefs as held in our older religious heritage the following creeds are important:

OLD ROMAN CREED (\pm 100 A.D.)

(Hastings Encyclopedia of Religion and Ethics)

- I. 1. I believe in God, Father Almighty;
- II. 2. And in Christ Jesus, His only Son, our Lord,
 - 3. Who was born of the Holy Ghost and the Virgin Mary,
 - 4. Crucified under Pontius Pilate and buried,
 - 5. the third day He rose from the dead,
 - 6. He ascended in heaven,
 - 7. He sitteth at the right hand of the Father,
 - 8. thence He shall come to judge living and dead.
- III. 9. And in the Holy Ghost
 - 10. the Holy Church
 - 11. the remission of Sins
 - 12. the resurrection of the flesh.

APOSTLE'S CREED

(The Apostolicum, about 400 A.D. — Hastings Encyclopedia)

(The source of most later formulations until modern times)

I believe in God, the Father, the Almighty, creator of heaven and earth. And in Jesus Christ, his only son, our Lord, who was conceived by the Holy ghost, born of the Virgin Mary, suffered under Pontius Pilate crucified, dead and buried, descended to hell, the third day, rose again from the dead, ascended into heaven, seated at the right hand of God the Father Almighty, when he will come, to judge the living and the dead.

I believe in the Holy Ghost, a holy catholic Christian Church, communion of saints, forgiveness of sins, resurrection of the flesh, and an everlasting life. Amen.

A JEWISH CONFESSION OF FAITH
(Jewish Encyclopedia)

(Universally accepted, though not institutionally authoritative, a part of the daily liturgy, contained in all Jewish prayer books.)

"True and established is this word for us forever. True it is that Thou are our God, as Thou wast the God of our fathers; our King as (Thou wast) the King of our fathers, our Redeemer and the Redeemer of our Fathers; our Creator and the Rock of our salvation; our Deliverer and our Savior — this from eternity is Thy Name, and there is no God besides Thee.

* * * *

THE JEWISH CREED OF MAIMONEDES (1200 A.D.)

1. The existence of God.
2. His unity.
3. His spirituality.
4. His eternity.
5. God alone the object of worship.
6. Revelation through his prophets.
7. Preeminence of Moses among the Prophets.
8. God's law given on Mt. Sinai.
9. The immutability of the Torah as God's law.
10. God's foreknowledge of man's actions.
11. Retribution.
12. Coming of the Messiah.
13. Resurrection.

CHURCH MEMBERSHIP

The statistics of our Church membership are far from clear. Active and inactive members have sometimes been indiscriminately lumped together. But beginning with 9 original members in 1881 the slowly increasing flock seems to have numbered 78 in 1916, 355 in 1936, 412 in 1946 and 747 in the fall of 1956. Thirty-two of our members transferred to the East Tucson Rincon Congregational Church when it was organized in September 1955. The Rincon Church began its career with a total membership of 81.

An interesting aspect of our membership figures is the fact that the proportion of men to women for the successive decades of our history has remained fairly constant. As this proportion in the beginning was 3:6 (three men to 6 women) so it has been from time to time. Today it stands at 314 men to 433 women. There is some temptation to theorize about the significance of these figures.

Our Long Term Planning Committee and the Board of Trustees assisted the Rincon Group with its organization procedures and with the purchase of a 4-acre site for its church plant. The Committee has since given consideration to the establishment of a third Congregational Church with a possible building site on or near Oracle Road beyond the Rillito River.

Informal overtures by members of the Trinity Presbyterian Church of Tucson to join forces with them are indicated in our records from the early twenties, during Dr. Andrews' pastorsehip. Similar interest in union with the First Christian Church has appeared from time to time. But more prosperous years since the depression of the thirties seem to have brought a stronger sense of stability and independence to each of these church units.

ORGANIZATION

Our church is incorporated under the laws of the State of Arizona and as such is empowered to transact business. The Articles of Incorporation are dated Feb. 17, 1883, and Feb. 17, 1933. We also have a constitution and by-laws stating its purposes and its basic principles and procedures of operation. Successive editions of our Church Constitution have been drafted and adopted under the dates of January 5, 1903; January 4, 1921; January 3, 1933; in 1940 and again in 1951. The entire membership of the church constitutes its voting body. It formulates policies and exercises general control of all activities. The regular Church Services are directed by this body directly or through the delegated supervision of its body of Deacons and Board of Trustees. The Church Council, made up of all Chairmen of Standing Boards and Committees, exercises many supervisory functions.

Activities in the various sectors of the Church have their more or less independent organizations, controlled in a general way, however, by the General Church Body. Among these the activity which must be mentioned first is that of the Sunday School, or Church School, as it has been re-christened in recent years. It was the need of bringing to the children of pioneer families some orderly Sunday observance and something of religious education that gave rise to all other Protestant activities in Tucson. Perhaps it was the banding together in the middle seventies of a few devoted women who saw this need that constitutes the root of all other organized church activities. "A Little Child Shall Lead Them."

The Sunday School, as the Church School was called until recently, has been fostered and maintained most consistently among all the special activities of our Church. Its central aim is to bring religious instruction to the children and youth of the community. Thus it serves as the most effective means of recruitment of new and loyal members of the Church. A number of ministerial students have come up through the influence of Sunday School and other church groups of our congregation. Now preparing for the ministry and under the care of the Association are Larry Hawkins, presently preaching at Malta, Montana; James Reynolds, a freshman at Pacific School of Religion; David M. Smith and David Vance, sophomore and freshman, respectively, at the University of Arizona.

The Women's Association or Women's Fellowship is an auxiliary organization of major importance in the life of the Church. It may be said to have begun its activities in a spontaneous assembly of devoted women who saw the need of religious instruction for children, and who acted promptly to supply that instruction even before any Protestant



Larry Hawkins
James Reynolds

David Vance
David M. Smith

Church organizations existed in this city. Miss Estella Morehouse, later Mrs. Henry Buehman, was the first Sunday School staff. Six of the nine original members of the church were women. The Women's Association has been through the years a vital and effective instrumentality in bringing together a large group who could and would devote time and hard work to the causes for which the Church stands. It has to this day cultivated the spirit of loyalty and devotion and participated vigorously in the social, financial and other causes to be served. A few of these are missionary support in Mexico, Africa and the Far East, Home Missions, Church dinners and other fellowship activities, such as the eminently effective Sunday Coffee Hour held at 10:30 A.M. between the two morning services.

The Men's Club, known for some years following the decease of the Rev. Dr. Andrews, as "The George Andrews Club," parallels in some respects the aims and purposes of the Women's Fellowship. Soon after 1920, under the inspiration of Dr. Andrews, the earlier endeavors at maintaining special activities by the men of the Church were revived. Possessed in an unusual measure of the gift of informal conversation and of unsanctimonious, even unconventional, discussion of the gravest ethical and religious subjects, Dr. Andrews made a strong appeal to the men of Tucson, both within and beyond our church membership. In fact it was a small group of men, the majority of whom belonged to other denominations, who proposed that the Club be renamed after the then departed pastor.

The Club has sponsored monthly dinners and has usually had prominent men of Tucson, and from among our many winter visitors, address their assemblies. These addresses and after dinner discussions have dealt with a very wide range of subjects, some religious, some literary, some scientific, some dealing with civic and even political problems. The motivation behind the Club's activities has been in the main that of cultivating frank and informal consideration of community problems in a fellowship group of broadly religious-minded men and in a setting a little more secular than that afforded by the formalized Sunday Services of the Church Congregation.

Numerous other group organizations, according to age and special interests, have been sponsored and encouraged by the Congregation. A list of such organizations mentioned in the Sunday calendars over the years, though perhaps incomplete, is as follows:

- Junior Women's Association
- Women's Fellowship
- Women's Association, Missions Department
- Christian Endeavor
- Young Peoples Society
- Friendship Circle
- Young People's Group
- Sunday School Conference
- Organized Adult Class
- Bible Study Group
- Evening Devotions Group

Plymouth Foundation
Plymouth Fellowship
Pilgrim Hi Club
Junior Hi Club
Wee Hoo Club (Senior Hi)
Choir Clubs — (a) Acolyte, (b) Chapel
Boy Scouts
Friendly Indians (Ages 9-11)
Camp Fire Girls

Some of these organizations have come and gone, some have merely assumed new names. The long list is evidence of the freedom for initiative and the encouragement of spontaneity within the life of the Church.

A Servicemen's "Home Away From Home" in the temporarily vacated parsonage during World War II deserves special mention. Several thousand military trainees in the Navy Officer's Training Program on the University campus and similar numbers at the Marana and Davis-Monthan air bases constituted a challenge for friendly services in the churches and homes of the community.

The officers of our church furnished the building and appointed the hostess who called on many men and women to aid her in the grateful task of arranging innumerable occasions of friendly visiting and informal entertainment for these lonely and homesick men. Some of the larger homes opened their doors to these temporary strangers at our gates. From time to time letters and calls have come from the men who shared our hospitality and who will always be grateful for the efforts of our church in their behalf.

CHURCH PROPERTIES AND FINANCES

While the spirit of any religious institution is the essence and the very reason for its being, the material body and the physical equipment are necessary aspects of its earthly existence. Through them the spiritual life finds a partial expression and is in its turn influenced to a degree not always sufficiently acknowledged.

The child is no doubt impressed at first by the Church as a physical building and perhaps next as a number of persons, the S. S. teachers, the pastor, the singers, the organ, certain ceremonials, etc. Gradually there is developed in the child the awareness that in these physical things there resides a mood, a set of interests and attitudes, a spirit to be identified as the essential and all-important aspect of the Church. The story of the changing spirit which moves in the minds and hearts of the members and leaders would be the inner history of our church. But the accumulated records of our Church consist in very large bulk of financial reports, of statistics of membership, of the story of building needs and construction, of the acquisition of equipment and of the outward organization of its leaders and participants. These it is easy to name, to describe and to count. And in terms of these it is in part that the activities of the religious spirit which activates the people becomes tangibly known.

The earliest church home of our Congregation, in which were centered nearly half of its seventy-five years of history, was the church building constructed and occupied in 1879 by the Presbyterian Mission Society. It was located, as previously mentioned, at Court House Plaza where the Tucson City Hall now stands. This was essentially a community church for the Protestant residents of Tucson. But as indicated elsewhere, this composite Protestant group disintegrated for reasons which the archives leave mainly to the imagination to reconstruct.

In 1881 a Congregational group of six women and three men banded together, worshiped with their friends in this place, and in 1883 purchased the adobe building and property at a price of \$5,000.00. Three thousand dollars were borrowed from the Congregational Mission Board. The condition was that the loan be made for five years without interest, but if not paid upon expiration of that period, then interest at 6% was to be paid annually thereafter. It appears from our records that the loan was conveniently forgotten for about 30 years. In 1915 (when the building of the present church on North Second Avenue was undertaken) the old building was sold to the City. In the process of supplying clear title to the property the mortgage loan encumbrance was discovered and had to be cleared with the New York Board.

The present church building, in the University district, was formally "opened with appropriate services" on January 30, 1916. Rev. A. Binkhorst was the pastor. The church Bulletin records: "John McBride played the organ, the quartette were Mesdames J. Metzger and A. V. Grossetta and Messrs E. K. Miller and H. H. Foster." In the morning service Rev. James A. Blaisdell, President of Pomona College, preached the Dedicatory Sermon and in the evening the President of the University, Dr. Rufus B. Von Kleinsmid, spoke on the theme, "Integrity in Education." J. W. Estill, chairman of the Building Committee, presented the keys of the new church to Mrs. F. J. Warren, senior member of the Board of Trustees, and Mr. N. E. Plummer, chairman of the Board. There were 59 members of the church when this building was erected. Of these fifty-nine the following are on the present active list of church members: Albert A. Buehman, Mrs. Edith Failor Haynes, Mrs. Mary Estill Caldwell, Mrs. F. W. Brown, Mrs. Beryl Brown Hamilton, Mrs. Geraldine Pilcher Peterson, Mr. Bayley Pilcher, Dr. and Mrs. G. E. P. Smith.

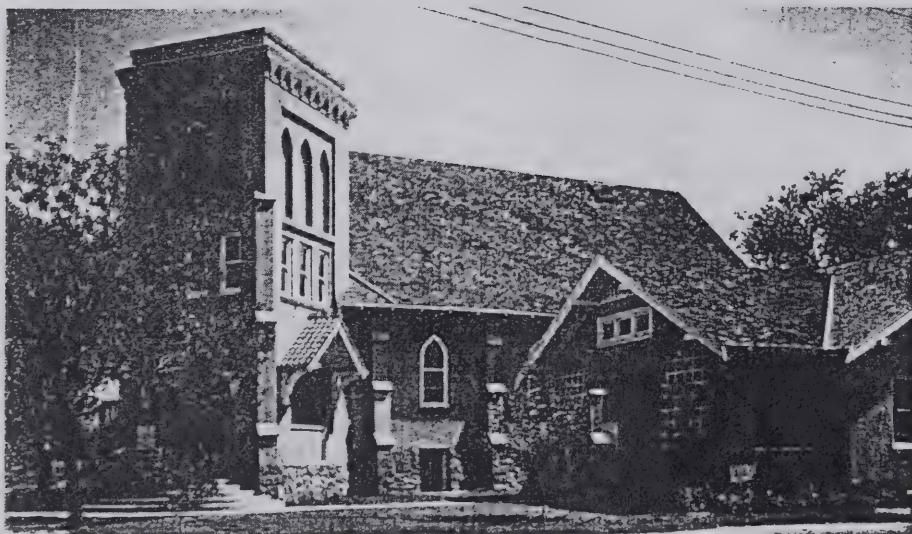
Very soon after 1916 the parsonage immediately to the south was built and in 1921 the adobe garage which is now the Pastor's Study and an integral part of our Youth Center.

In 1938 the sanctuary was remodeled. A level floor replaced the semi-circular raised floor and pews instead of theatre chairs were installed. The apse was added and the beautiful stained glass window of Holman Hunt's "The Light of the World" was transferred from the west end to its place above the altar at the east end of the sanctuary. Also the organ was rebuilt and moved into the northeast corner of the apse. The tower above the entry was remodeled in 1950.

With our tenfold growth in membership the need for additional quarters for the Church School led to the construction of our present



1916 Cornerstone Dedication. Rev. Arie Binkhorst at right.



1938

Youth Center which is occupied to capacity at the present time. The total cost of the first story was \$38,000. The second story, added in 1952, cost \$17,000.

In 1955 the church purchased a seven-room home for the senior minister. This is located in an attractive residential district at 2601 E. Windsor Street.

These various church properties have been appraised for insurance purposes at over \$178,000.00.

The vacant lot at the corner of Third Street and Second Avenue was acquired in 1925. The cost was \$2,000.00. It was then thought of as a possible site either for the Youth Center or for a more spacious sanctuary addition to the church plant.

In September 1928 a new pipe organ costing \$6,000.00 was dedicated.

After the removal of the pipe organ from its place on the north side of the sanctuary to its present location in the apse of the church, the old organ space was enlarged and reconstructed to become the Buehman Memorial Chapel. Mr. Albert Buehman's donation of \$2,000.00 in memory of Estelle Buehman, his mother, and of other pioneers of the church, made possible this added sanctuary.

Furnishings and equipment have sometimes been purchased with budgeted church funds. Many generous individual donors and church groups have given freely to supply needs, such as the pews to replace opera chairs, the altar, complete sets of new hymnals, S. S. tables, chairs, kitchen equipment, etc. To present a complete list of these willing, happy and generous, often anonymous givers is now impossible. No such list can be collected.

CHURCH BUDGET

The financial incomes and expenditures of our Church have increased amazingly when seen in recorded figures of dollars and cents. These figures must be interpreted in the light of many changing factors. Among these are 1st—The growing membership, 2nd—the changing income of the members, 3rd—the reduced value of the dollar, 4th—the expanding range of activities undertaken.

In 1904 the minister's salary plus \$167.50 made up the total budget. Some suggestion of Church expenditures follows:

1904—Minister's Salary	\$ 1,375.00	Total Budget—\$ 1,542.50
1916—Minister's Salary	1,600.00	Total Budget—not recorded
1928—Minister's Salary	3,000.00	Total Budget— 6,650.00
1946—Minister's Salary	3,600.00	Total Budget— 11,359.00
1956—Minister's Salary	6,300.00	Total Budget— 45,000.00

The existing mortgage on our Church properties is \$17,500.00, which is approximately 10% of their estimated value.

A LOOK TO THE FUTURE or TASKS AHEAD

The issues in the Church of today pose the tasks of tomorrow. A few of these issues sharply stated should conclude this sketch of the first 75 years of our history. "Where there is no vision the people perish," is doubly true in the vital aspects of all religious endeavors.

1. First and foremost, it will always be essential in a Christian Church that central purposes and goals in the life of its founder, Jesus Christ, be clearly seen and steadfastly believed in.
2. The global perspective of humanity, so suddenly opening to view by the impact of 20th Century modes of communication, by world wars, and by the intermingling of races, presents the truly appalling tasks of rethinking the place of Christianity among the other great religions of the World.
3. Today's national issues of race-relations within our own land, and in our own local communities, pose problems of clear thinking, of brotherly forebearance, and of practical wisdom that will require much study and understanding sympathy.
4. The issues of capital and labor relations call for enlightened, unselfish and Christian illumination for individual guidance in our political, economic and industrial life.
5. Today's complete secularization of public schools, and of most of America's home-life, presents the problem of a program of religious influences upon our youth which is entirely new in the Western World.
6. A major issue at our doorstep is the presence in Tucson of seven-thousand University students from many communities and from foreign lands. These young people are forming and formulating their "philosophy of life," very largely through the influence of the University Community where they are spending four or more impressionable years of their lives. What is the role of our Church in shaping these influences?
7. The metropolitan expansion of our community may have real opportunities for new sister churches that could be helped to get organized in the suburbs of Tucson.
8. The growth of our Church in membership poses the issue of the division of labor in our staff of workers. Beginnings of a solution of this problem here have been made in the recent additions of a part-time Minister of Visitation, and a Minister of Youth, the latter to be shared with the Christian Church. In his article, "Why Ministers Are Breaking Down," Aug. 20, 1956, of Life Magazine, Prof. Wesley Shrader of Yale School of Religion, urges a division of labor for church workers. Where the size of the congregation warrants it, he recommends that each rector in his own realm be responsible directly to his Church Board while in frequent conferences with his associates. The Division suggested is, 1—A

minister of Preaching and Teaching, 2—A minister of Counseling and Pastoral Care, 3—A minister of Christian Education, and 4—A Minister of Church Administration.

9. The present invasion of our homes by television and radio poses grave problems in the breakdown of the *mores* of our fathers. What standards in human and intimately family relations are being insinuated into our concepts of the good life? How can these influences be directed for good?

10. The quest for security, comfort and ease in our day poses the problem of how to cultivate in our youth the pioneer's virtues of initiative and enterprise that we profess to prize so highly in this land of the free.

Prospects for the Future

Seventy-five years of gradual growth have brought our Church from the difficult, though simpler days of the pioneers to its present level of full maturity. Industrialization, instantaneous communication, secular mass education have altered the scene. The basic function of religion remains unchanged, while most of its daily tasks have shifted almost beyond recognition.

But our First Congregational Church is today striving to see its role in the present world. With vision and courage in the hearts of the people and the leaders, its future is bright. Its challenge is a great command.

FIRST CONGREGATIONAL CHURCH

MEMBERSHIP LIST

October 24, 1956

Albert, Dick	Arner, Mr. Gilbert E.
Albert, Mr. Lester	Amer, Mrs. Gilbert E.
Alsop, Mr. John	Arnett, Mrs. H. L.
Alsop, Mrs. John	Arnold, Mr. Joseph
Amason, Mrs. Tommy	Arnold, Mrs. Joseph
Anderson, Mr. Arthur E.	Ashlock, Mrs. Wm. T.
Anderson, Mrs. Arthur E.	Atha, Mrs. Grace
Anderson, Mrs. A. M.	Atha, Henry
Anderson, Mr. Elmer W.	Avery, Mr. Robert M.
Anderson, Mrs. Elmer W.	Avery, Mrs. Robert M.
Anderson, Larry	Badet, Mr. H. S. Jr.
Anderson, Mrs. R. I.	Badet, Mrs. H. S. Jr.
Andrews, Mr. Allen	Baker, Mr. Richard
Andrews, Mr. George A. Jr.	Baker, Mrs. Richard
Angier, Mrs. Roswell P.	Baker, Mr. Howard R.
Apperson, Mr. Richard L.	Baker, Mrs. Howard R.
Apperson, Mrs. Richard L.	Baker, Fred
Apperson, Dick	Balkow, Mr. Harold
Armstrong, Mr. Samuel	Bandel, Mrs. George E.
Armstrong, Mrs. Samuel	Barber, Mr. Robert
Armstrong, Mrs. William	

Barber, Mrs. Robert
Barber, Brenda
Barnard, Mr. Jack W.
Barnard, Mr. Ralph E.
Barnes, Mr. Ellis Jr.
Barnes, Mrs. Ellis Jr.
Barnes, Mr. W. S.
Barnes, Mrs. W. S.
Barrett, Miss Bette
Barrett, Mrs. Tyler
Barrett, Julie
Bartel, Mrs. Mabel
Bartel, Miss Norma
Bartholomew, Mr. C. E.
Bartholomew, Gerald
Bartholomew, Russell
Bauersfeld, Mr. Albert G.
Bauersfeld, Mrs. Albert G.
Bauman, Mr. Mark
Bauman, Mrs. Mark
Bauman, Sandra
Beach, Miss Elizabeth
Beach, Inez
Beach, Ruth Joy
Beal, Miss Mary Frances
Bellinger, Mr. John G.
Bellinger, Mrs. John G.
Bellinger, Nancy
Bendall, Mrs. Jesse W.
Benedict, Mr. Clifford L. Jr.
Benton, Dr. Floyd
Benton, Dr. Leona
Benton, M/Sgt. James E.
Benton, Mrs. James E.
Biggam, Mr. Jack
Biggam, Mrs. Jack
Biggam, Carolyn
Bigglestone, Mrs. William
Bingham, Mr. George H.
Bingham, Mrs. George H.
Black, Mrs. Clarence M.
Black, Mr. Robert
Black, Mrs. Robert
Bliss, Mr. Lamont
Bliss, Mrs. Lamont
Boice, Mrs. Fred
Bookman, Mrs. Katherine
Boucher, Mrs. C. S.
Bradley, Mrs. Laura Z.
Bragdon, Mr. B. Murray
Bragdon, Mrs. B. Murray
Brammann, Mr. W. H.
Brammann, Mrs. W. H.
Brandt, Mrs. Harold H.
Breed, Mr. Frank
Breed, Mrs. Frank
Bring, Mr. Alvin
Bring, Mrs. Alvin
Britten, Mr. Clarence
Britten, Mrs. Clarence
Britten, Miss Wanda
Brockema, Miss Diane
Brooks, Dr. John
Brooks, Mrs. John
Brown, Mrs. F. W.
Brown, Mr. John H.
Brown, Mrs. John H.
Brown, Mr. Sydney B.
Brown, Miss Thelma
Browne, Mrs. Thorne
Browning, Mr. Harrison
Bryan, Mr. W. E.
Bryan, Mrs. W. E.
Bryce, Mrs. C. Louise
Buehman, Mr. Albert
Burrows, Mr. Herbert
Burrows, Mrs. Herbert
Burrows, Mr. Tom
Burrows, Mr. Walter
Burrows, Mrs. Walter
Bush, Mr. Neil C.
Caldwell, Mrs. G. T.
Cannon, Mrs. Cornelia
Carpenter, Dr. Edwin F.
Carpenter, Mrs. Edwin F.
Carpenter, Roger
Carstens, Mr. Allen
Carstens, Mrs. Allen
Case, Mrs. Myron
Case, Lee
Casey, Mr. Floyd H.
Casey, Mrs. Floyd H.
Cesario, Mrs. Frank
Challis, Mrs. John
Chamberlain, Mr. William
Chamberlain, Mrs. William
Chapelle, Mrs. Beatrice
Chase, Mr. H. C.
Chase, Mrs. H. C.
Chase, Lou Ann
Choate, Mrs. Miles
Clark, Mr. H. L.
Clark, Mrs. H. L.
Clark, Mrs. S. P.
Clark, Mr. S. P. Jr.
Clarke, Mr. Dan W.
Clarke, Mrs. Dan W.
Clarke, Dan Jr.
Clarke, James
Clough, Mrs. Jean
Cobb, Louise
Cobble, Mr. Denton
Cobble, Mrs. Denton
Cochrane, Mrs. Hellen
Coe, Miss Helen
Colcaire, Dr. Oscar
Comer, Mrs. Mary G.
Connelly, Mr. Wilbur F.
Connelly, Mrs. Wilbur F.
Connelly, Fred
Connelly, Janet
Coope, Mrs. Pearl
Conchman, Miss Maude
Coward, Mr. James
Coward, Mrs. James

Cowden, Mrs. R. W.
Cranston, Mrs. Ruth
Cranston, Edwin
Cranston, Philip
Crutchfield, Mr. Wayne G.
Crutchfield, Mrs. Wayne G.
Crutchfield, Wayne Jr.
Crutchfield, Alex
Cyr, Mrs. Gilbert A.

Dahlberg, Mr. Gordon
Dahlberg, Mrs. Gordon
Dailey, Miss Helen
Dalton, Mrs. Ann B.
Danielson, Mr. A. R.
Danielson, Mrs. A. R.
Danielson, Betty
Danielson, Penny
Danielson, Robert
d'Autremont, Mrs. H. H.
Davis, James
Davis, Mrs. Jeff
Davis, Mr. Richard H.
Davis, Mr. W. C.
Davis, Mrs. W. C.
Davis, Mrs. W. Claude
Davis, Mr. W. Harlan
Davis, Mrs. W. Harlan
deCook, Mr. Kenneth
deCook, Mr. William
deCook, Mrs. William
deCook, Ann
deCook, Mike
DeLong, Mrs. Eleanor
Dengler, Mr. Ralph
Dengler, Mrs. Ralph
Derby, Mr. Philip
Derby, Mrs. Philip
Derby, Lynn
Derby, Newton
DeTurk, Mr. E. E.
DeTurk, Mrs. E. E.
Dickenson, Mrs. Margaret
Dickey, Miss Bernice
Dietrich, Mrs. Irene
Dietrich, Karen
Dietrich, Mr. Otto
Dishinger, Mr. Ira
Dishinger, Mrs. Ira
Dishinger, Susan
Donohoe, Mrs. Edward
Domady, Mrs. Clara
Dosay, Mrs. Eugene
Dosay, Mrs. Julius
Douglas, Mr. Howard
Douglas, Mrs. Howard
Doughty, Mr. Harold W.
Doughty, Mrs. Harold W.
DuBois, Mr. D. Burr
DuBois, Mrs. D. Burr
DuBois, Helen

Earnshaw, Mr. John
Earnshaw, Mrs. John

Edel, Mr. William
Edel, Mrs. William
Edel, Bill Jr.
Edel, Judy
Edwards, Mr. T. I.
Edwards, Mrs. T. I.
Eggen, Mr. G. J.
Eggen, Mrs. G. J.
Elgin, Mr. John
Ely, Mr. D. Ashley
Ely, Mrs. D. Ashley
Enke, Mr. Fred A.
Enke, Mrs. Fred A.

Failor, Mr. Gillmore
Farley, Mrs. Vincent
Felling, Mrs. Albert W.
Fellowes, Frederick G. Jr.
Fellowes, Jack
Fellowes, Robert
Ferris, Mrs. Ralph H.
Fisher, Mrs. Chas. R.
Fiscus, Mrs. Edna
Foust, Mr. Thomas
Frannea, Mr. M. Arthur
Frannea, Mrs. M. Arthur
Frannea, James
Frannea, Jerald
Freeman, Mr. Thomas B.
Freeman, Mrs. Thomas B.
Fremming, Mrs. Calvin
Friend, John
Fuller, Mrs. Walter E.
Fuller, Dorothy
Funk, Mrs. Mary

Gage, Mrs. Alice
Gammon, Miss Fannie
Garman, Mrs. Grace
Gebow, Mr. Benjamin R.
Gebow, Mrs. Benjamin R.
Geisler, Mrs. Louis
Gilbert, Mr. J. C.
Gilbert, Mrs. J. C.
Gimbel, Dr. S. E.
Gimbel, Mrs. S. E.
Gimbel, Si
Glendening, George Eber
Goering, Mr. Clifford
Goering, Mrs. Clifford
Gooding, Mr. Ronnie
Gordon, Mrs. Linley
Grady, Mr. E. L.
Grady, Mrs. E. L.
Grady, Don
Grady, Lorna Lee
Gray, Mrs. Adria L.
Greeney, Miss Alice M.
Gridley, Mr. R. T.
Gridley, Mrs. R. T.
Griffith, Mr. David Bruce
Grossetta, Col. A. V.
Grossetta, Mrs. A. V.

Grossetta, Mrs. Warren
Grove, Mrs. George T.
Grupcheff, Mr. Peter
Guerreno, Mr. Charles
Guerreno, Mrs. Charles
Gustafson, Mr. Luther A.
Gustafson, Mrs. Luther A.
Gustafson, Mr. Robert
Gustafson, Mrs. Robert

Hadley, Bill
Haessler, Mrs. Mildred
Haines, Mrs. Don
Hall, Mr. Albert
Hall, Mrs. Albert
Hall, Mr. Clair W.
Hall, Mrs. Clair W.
Hall, Mr. Dick
Hall, Mrs. Dick
Hambenne, Mr. J. R.
Hambenne, Mrs. J. R.
Hambenne, Jarel
Hamilton, Mrs. Beryl
Hancock, Harry
Hancock, Richard
Haney, Mr. J. W.
Haney, Mrs. J. W.
Haney, Mrs. Ruth
Hannah, Mr. Bruce
Hannah, Mrs. Bruce
Hannah, Bruce Jr.
Hannah, Marilyn
Hansen, Mrs. C. J.
Hansen, Mr. Russell H.
Hardgrave, Mr. Arthur
Hardgrave, Mrs. Arthur
Harding, Mr. Harry
Hardwicke, Mr. William
Hardwicke, Mrs. William
Harkey, Mrs. Alice
Harlow, Mrs. F. D.
Harlow, Mr. John
Harlow, Mrs. John
Harlow, John
Harlow, Rebecca
Harlow, William
Harold, Mr. Kenneth
Harold, Mrs. Kenneth
Harold, Jerry
Harold, Terry
Harris, Mrs. Eva
Hart, Mrs. Forest
Hathaway, Mrs. Naomi
Haury, Dr. Emil W.
Haury, Mrs. Emil W.
Hawke, Mr. Earl M.
Hawke, Mrs. Earl M.
Hawke, Mary
Hawkins, Dr. Ralph S.
Hawkins, Mrs. Ralph S.
Hawkins, Mr. Lynn
Hawkins, Mr. Larry
Haynes, Mrs. John G.

Heath, Mrs. Harold
Headley, Mr. Roger
Headley, Mrs. Roger
Hendricks, Mr. Wesley
Hennessey, Mrs. E. F.
High, Sue Ella
Hill, Mrs. Louisa Plimpton
Hledik, Miss Marguerite
Hockstad, Mr. Edward
Hockstad, Mrs. Edward
Hogue, Mrs. Anita
Hollis, Mrs. Mabel M.
Holmberg, Mr. A. Hillman
Holmberg, Mrs. A. Hillman
Holmen, Mr. Byron G.
Holmen, Mrs. Byron G.
Holsclaw, Mr. Douglas
Holsclaw, Mrs. Douglas
Holsclaw, Mr. Douglas Jr.
Holt, Mrs. Clara
Hopkins, Miss Effie Dot
Horton, Mr. Clyde
Houston, Mrs. N. L.
Howard, Mrs. Maud
Howsare, Miss Elizabeth
Huff, Mr. John
Huff, Mrs. John

Irmischer, Mr. William

Jackson, Mrs. Leora
Jackson, Mr. William
Jackson, Mrs. William
Jamieson, Helen
Jimerson, Mrs. Harold A.
Jimerson, Susan
Jimerson, Tommy
Johnson, Miss Amelia
Johnson, Mr. Fred
Johnson, Sally
Johnson, Mr. Terry
Johnson, Mrs. Terry
Jones, Mrs. Gerald
Jones, Mrs. Hope I.
Jones, Archer
Joynt, Mr. William
Joynt, Mrs. William

Keagle, Mr. W. Raymond
Keagle, Mrs. W. Raymond
Keevan, Mrs. M. W.
Keith, Miss Dorothy
Kelley, Mr. Bruce
Kelley, Mrs. Norman
Kelley, Mr. Robert
Kelley, Mrs. Robert
Kelley, Mr. Victor
Kelley, Mrs. Victor
Kellogg, Mrs. F. E.
Kellogg, Miss Sharlene
Kelly, Mrs. Mary
Kessler, Mr. Charles
Kessler, Mrs. Charles

Kessler, Miss Nettie
Kessler, Mr. R. V.
Kessler, Mrs. R. V.
Kettenbach, Dr. E. L.
Kettenbach, Mrs. Florence
Ketterman, Mr. C. E.
Ketterman, Mrs. C. E.
Ketterman, Glenda
King, Mr. Robert W.
King, Mrs. Tom
Kionka, Mrs. Paul
Klann, Mr. Hugo
Knipe, Mrs. D. A.
Knowles, Mr. Harry
Knowles, Mrs. Harry
Koch, Mr. Edward J.
Koch, Mrs. Edward J.
Kolb, Mrs. Kenneth
Korn, Miss Olga
Kossack, Mrs. S. J.

Lage, Mr. Herman C.
Lage, Mrs. Herman C.
Lance, Mr. Fred B.
Lance, Mrs. Fred B.
Land, Mrs. W. H.
Landon, Mrs. Barbara B.
Landon, Mr. James
Lavin, Mrs. Beulah C.
Lea, Mrs. Margaret
Levisee, Mr. James L.
Levisee, Mrs. James L.
Levisee, Judith
Lewis, Carol Louise
Lewis, Mrs. Warner
Lies, Mrs. Eugene T.
Limbacher, Dr. Henry P.
Limbacher, Mrs. Henry P.
Limbacher, Philip
Lind, Mr. George
Lind, Mrs. George
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